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WM. B. FOWLE, EDITOR.

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THE GRADING OF SCHOOLS.

No V.

IN our last number, we gave a brief account of an experiment in teaching 180 children, mostly uncared for, and ungoverned, if not ungovernable ones, by one teacher on the plan of mutual instruction. Lest it should be said that the same thing could not be done with children of a better class, and, degrading as it is, we have often heard this objection urged, we now propose to give some account of a very different experiment; and let it be remembered that what we say we know, for we were the happy teacher of the school we are about to describe.

As soon as it was known that we had determined to leave the public Monitorial School in Boston, some of the School Committee, who had watched its operations from the beginning, proposed to get up a private school for their own children, essentially on the same plan; and after their preliminaries were arranged, we were invited to become the teacher. Our disposition to improve the prevalent method of teaching was allowed to offset our ignorance, and our objection to relinquishing business was silenced by the offer of a very liberal salary, which enabled us to abandon trade entirely.

One hundred shares were taken by parents in the new school, and a fund of two thousand dollars raised to purchase furniture and apparatus. No school in the country, at that time, had ever been so well furnished, and the rank at first assumed

was sustained for seventeen years, and the documents are all in existence to prove this fact. The proprietors of the new school were all in good circumstances, many of them wealthy, learned and highly influential. The pupils were, of course, of the first quality, and the branches such as were taught in the best schools and academies. The school was not established to save expense, but it was found that, if the terms were only half as high as those of the best private schools in Boston, the income would be sufficient to pay all expenses, enlarge the apparatus and library, and pay for extra teaching in needlework, music, dancing, &c. Our average number of pupils was about one hundred, and they were of all ages, from four years to eighteen. The branches taught were Reading, Writing, Printing, Spelling, Arithmetic, Geography, Map Drawing, Linear Drawing, Fancy Drawing, and Painting, English Grammar and Composition, Astronomy, Mineralogy, Botany, Natural Philosophy, for all which, we had ample Cabinets and Apparatus, Latin, French, Spanish, Vocal Music, Dancing, Needlework, &c., &c. A few of these branches we did not teach ourselves, but they were taught by only *one* teacher with the help of the pupils, and the income of the school, *at half price*, enabled us to add such extra branches as we did not teach. One fact, unequalled in the history of New England Schools, will show the estimation in which the school was held; although the number of pupils was so great, and the school continued for seventeen years, the whole number of pupils that entered the school was only five hundred and twenty. At one time, when an inquiry was made as to the time that every pupil of the one hundred and ten then present, had attended the school, it was found that the average time was about three years and a half. With a slight exception, the same officers, that were first elected by the proprietors, were continued to the last, and no case of disagreement ever arose between the proprietors themselves, nor between them and the teacher, except when he proposed to resign his charge, and they were unwilling to have him do so.

No corporal punishment of any kind was ever used in the school; few or no lessons were ever required to be committed to memory; every thing was demonstrated and illustrated that could be; much oral instruction was given by the teacher, and by the assistant pupils; every pupil was required to teach some other child, if any of inferior attainments could be found; the amount of work done was many times greater than could be done in a school on the old plan, and the quality may be

judged of by the standing of the pupils in this community, about three hundred of them being heads of families, and by exercises, performed by the scholars, and now in our keeping. At the end of seventeen years, the proprietors did not owe a cent, and had apparatus and furniture that cost 3,000 dollars, besides the 2,000 originally raised, which had been sunk by the erection of a building on land they only held by lease.

Here was a school larger than most of our high schools and academies, carried on by one man, without any resort to that classification which is considered so essential on the old system, and without any harshness, to say nothing of corporal punishment, which no *man*, it would seem, could ever stoop to inflict upon a female. During the whole series of years, although every child might be considered a monitor, no instance of and serious mismanagement was ever charged upon any monitor. The lessons of patience, forbearance, ingenuity, judgment and fidelity, that were daily exhibited, would have furnished examples for adult teachers. The confidence which was placed in the leading monitors was never abused, and enabled the teacher to control the school as no man with but one pair of eyes and one pair of hands, could ever have controlled it on any plan without such assistance. Many of the monitors became excellent teachers immediately on leaving school; and, once, when the lady who taught needlework and drawing resigned, and no other could be found able to manage so many pupils, several having failed on trial, the proprietors were on the point of relinquishing this department of the school; but, at my suggestion, they tried a monitor, who, till that moment, had been a pupil, and she conducted the school four years, with complete success.

By the course of instruction pursued, the teaching faculty was developed, and in no other way, it seems to us, can it be developed. On no other plan can the judgment, the self-reliance, and the moral and benevolent sentiments be so safely and effectually cultivated. We may not name our pupils, but, if we could with propriety do so, it would be seen that they, as a body, are distinguished for general intelligence, good sound sense, and absence of all affectation; mothers, capable of educating their own children; wives, fitted to be helps and not hindrances to their husbands; ladies, able and ready to aid in any good work, neither the slaves of fashion, nor the devotees of folly in any form.

When ill-health obliged us to resign the charge of this delightful school, we purchased the apparatus and endeavored to

carry on a small school on the old plan, which requires little labor comparatively; but we had changed too late, and, after struggling a year or two, were obliged to relinquish teaching altogether.

In our next, we shall give some account of other experiments in Boston on the Monitorial Plan.

EDUCATION OF CONSCIENCE.

[Concluded from last number.]

"WELL children, now for your experience; and Johnny, as you are the youngest, we will hear your story first. Have you said or done any thing that you thought was wrong?" "Yes, mother, I struck Suzy, because she would not lend me her pen-knife. I made her cry." "Did you know you were doing wrong to strike her?" "Yes, mother, but I did not think, because I was so mad with her, for being so stingy." "Susan," said the widow, "why did not you lend John the knife?" "It was very sharp, mother, and I thought such a little boy would cut his fingers with it. I told him so, but he said, he should'n't do any such thing; and when I continued to refuse, he struck me in the face, but I should not have told you of it, if he had not, for he was soon very sorry for it." "What made you sorry for it, John?" "I don't know," said John; "Suzy cried, and I was sorry I hurt her so much." "Then you meant to hurt her a *little*," said the mother. "Yes, I did, mother." "Suppose I had refused to lend you the knife, would you have struck me?" "No, mother, I would not strike you." "Why not, if I did just what your sister did? But let us see how the case stands. You thought Suzy was stingy, did you?" "Yes, mother." "You struck her to punish her, did you?" "Yes, mother." "Then you were sorry for it, and told her so, did you?" "Yes, I did, mother, but I would not strike her so again." "Very good," said the mother. "Now my children, you see that conscience only tells us what we already know. When John struck Susan, he did not know it was wrong, and conscience did not tell him. When he saw her tears, he was sorry, and he told her so; and when we showed him that it was wrong to strike at all, he resolved never to do so again. This shows how important it is to educate conscience. But Suzy, it is time to hear your story."

"Mother," said the little girl, "I am afraid you will never forgive me for what I have done." "There are few things that can not be forgiven, my dear; let us hear what it is that you have done." "In school, yesterday, mother, the teacher asked the definition of a word, and no one in the class could tell. Then I slyly looked into the dictionary and gave it, and went to the head of the class." "Did you feel that you were doing wrong, my dear?" "Yes, mother, I knew I should not like to have another scholar do so to me." "This was a double fault, Susan, for you not only deceived your teacher, but did wrong to every scholar that you went above. I hope you have undone the wrong, Susan." "No, mother; my conscience tells me I ought to undeceive my teacher, and go down to the very foot, but I have not the courage to do so, and I can not sleep, I am so worried and ashamed of my conduct. I am sorry, dear mother, I am sure I am sorry; do forgive me." "I can forgive you, my dear child, but it is not your mother, but your teacher, that you have offended; you must ask her forgiveness. Sorrow, without repentance, will never relieve your pain. Let me advise you, the first thing in the morning, to confess your fault and ask forgiveness of your teacher, and before you sleep, ask forgiveness of God, who saw you, and warned you, but whose warning you disregarded." Susan wept as if her heart would break, but her mother comforted her with the assurance that, if she sincerely repented, she would surely be forgiven, and when she was calmed, the good mother called on Carrie for her experience.

"I don't think of any thing wrong, that I have done, mother," said Carrie. "Our talk last Sunday evening, made such an impression on my mind, that I watched my conduct more closely than usual, and I believe I have escaped without any serious offence." "Have you thanked your Maker, for thus protecting you?" said the delighted parent. "Not as I ought to have done, I fear," said Carrie. "I did not mean to reproach you, my dear," said the good mother, "but it seemed as if He, who had watched over, and warned you so faithfully, was entitled to some remembrance. But tell me, my dear, since conscience has not reproached you, if it has not sometimes cheered and encouraged you? for this silent voice approves as well as rebukes us." "I think I have never known so happy a week," said Carrie. "Every time that I overcame temptation, it seemed as if I felt something within me say—Well done! Sometimes, it seemed as if it was God, sometimes, as if it was

you, dear mother, and once I thought the spirit of my dear father seemed to say, well done, my child!"

"Now, mother, said Johnny, it is your turn to tell a story, and I like your stories best." "My story is a short one, my dear boy," said the pious mother, "and what there is of it, you may not fully understand. Last week I received a proposal of marriage from a rich gentleman of this vicinity, and—" "You accepted it, I hope," said Carrie. "I should dearly love to be rich, and have all I want and all I wish." "Suzy," said the poor widow, "how would you like to have a new father?" "Is he good, as my own was?" said the little girl. "I fear, not," said the mother, "he is not considered a very *good* man, but a very *rich* one. Johnny, how should you like to have such a rich father?" "You know, mother," said the little fellow, "you promised to marry me, and I know I love you better than he does." "You need not be alarmed, my children; when the proposal first came, I was uncertain as to my duty, for we are poor, and riches would enable me to do many things for you, that are now beyond my means; but, when I recollected that character, is every thing in this world, and that riches cannot buy that; when I remembered that we are happy and virtuous, and independent, away from the temptations of wealth, and the evil example of a rich, but not very exemplary man, I determined, for your sakes as well as my own, to remain a widow, and trust to my children for my comfort and reward."

"You shall not be disappointed, as far as my love and obedience will go," said Carrie. "I will never do any thing that will pain you again," said Susan. "Then you will keep your promise to marry me, mother. O my little sweetheart!" said Johnny, as he patted his mother's cheek, and wondered why tears should run down so fast, when she seemed to be so happy;—"O my little sweetheart, how I do love you!"

A. P. H.

Dr. Franklin, endeavoring to kill a turkey by an electric shock, received the whole battery himself; when he good naturedly observed, that instead of killing a turkey, he had nearly put an end to the existence of a goose.

CHEAP TEACHING.

[THE writer of the following communication we know to be an earnest and competent teacher, who resides in a community where "thirteen dollars a month and board himself," is the standard of a teacher's wages. The excellent man has refused to enlist at that rate, and we hope this act of self respect will procure for him friends and a generous salary immediately. We will cheerfully convey any offer to him. ED.]

[For the Journal.]

THE present mania for "cheap teachers" is very detrimental to the interests of our common schools. This is admitted by all true friends of education, but, unfortunately, in many sections of the country, this class is in the minority. Such persons, looking at the future welfare of their children, and knowing that the influence of a teacher is powerful, for good or for evil, would gladly employ an instructor possessing suitable qualifications. But they are out-numbered by those whose narrow selfishness looks at money, as the *one thing* needful, and at education, as a mere secondary *convenience*. The illuminating beams of science have not penetrated their own minds, and they see no necessity, for expending money to enlighten their children. "Little haughty ignorance" throws her shadow, if not her mantle, over their thoughts, and they exclaim, "Monopoly! School-masters think they can't work as cheap as other folks, but they shall, if they work for us! Ten dollars, is more than we can earn in a month in winter, and we can get teachers enough for that, as good as we want." So, instead of allowing the prudential committee to hire a teacher, a school-meeting is called, and the situation is knocked off to the lowest bidder. Such, I know is the custom, in some districts within my acquaintance, and the result is, generally, such as might be anticipated. If a teacher agrees to work for a trifle, he will be careful not to earn more than his wages: and I do not blame him for it. I think the principal ground for censure, lies in the agreement, its legitimate tendency being to keep up the low-priced system, a system averse to improvement, and unworthy of the age in which we live. Under it, many scholars leave the school advanced in ignorance, or at least in *error*, and I hardly know which is the more reprehensible.

Teachers, male and female, you are engaged in a noble cause. You hold a responsible situation, and may you all sufficiently realize it. The training of the moral, intellectual,

and physical faculties of youth, is committed to your care. Strive, then, to qualify yourselves, for the proper discharge of your duties, and demand a suitable remuneration for your services. The time is fast approaching when the demand will be answered,—when the first interrogation will not be, “Who will work *cheap*,” but, “Who will work *well*,” and my fervent desire is that every one who offers to teach, may be able, in truth, to respond, “I.”

PHILOMATH.

THE PURPOSE OF LIFE.

WHITTIER.

HAST thou, midst life's empty noises,
Heard the solemn steps of Time,
And the low mysterious voices
Of another clime?

Early hath life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching,—
What, and where is truth?

Not to ease and, aimless quiet
Doth the inward answer tend;
But to works of love and duty,
As our being's end;—

Earnest toil and strong endeavor
Of a spirit, which, within,
Wrestles with familiar evil
And besetting sin;

And without, with tireless vigor,
Steady heart, and purpose strong,
In the power of truth, assaileth
Every form of wrong.

BESTOW thy youth so that thou mayst have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young, thou wilt think it will never have an end; but, behold, the longest day hath its evening, and that thou shalt enjoy it but once; that it never returns again. Use it, therefore, as the spring time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for long and happy life.—*Sir Walter Raleigh to his son.*

ANNUAL REPORT OF THE SECRETARY OF THE
MAINE BOARD OF EDUCATION.

HON. E. W. THURSTON.

WE have just received this valuable document, and are glad to see that the Secretary of that great state is in earnest. When we glance at what nature has done for Maine, in her broad lakes, her noble rivers, and her countless bays and harbors, when we think what she is unquestionably destined to become, mighty for good or for evil, as her present population must determine, we hail every attempt to arouse them to action, to duty, with no common interest. We hope the people of Maine will feel that the Report addresses them collectively and individually, and that, although well written, it is not mere rhetoric, but deep and solemn truth, which may be acted upon now, but which to disregard, is moral and political ruin. The whole action of our states, and of our General Government too, has long been "Penny wise, and pound foolish." They have expended a thousand times as much to remedy the want of education as would have been required to furnish a thorough education to every individual, and so remove the chief causes of expense, and, what is the same thing, the chief causes of misery, poverty and crime.

After recounting various sources of expense, among which are *sickness, pauperism, insanity, crime*, litigation and wasted religious privileges, the Secretary condenses his remarks in the following emphatic manner.

"We have thus far enumerated several causes, which, together, make an immense annual reduction from the aggregate wealth of the State. We have shown by the best of testimony, that at least one half of this outlay might be saved, if the community would do their whole duty to the incoming generations. Perhaps one reason why our people have not regarded this subject in its true bearing on their worldly prosperity, is, that it is so vast and extensive as a whole, and so complicated in its parts, that they have failed to hold it in the mind till it could be analyzed in all its ramifications. Let us place the several items in juxtaposition and see how they will look. Let us suppose an extensive plain in some central portion of the State, on which to locate our public buildings. We shall first have a hospital for the sick, filled with five thousand patients; five

thousand nurses, and five hundred physicians in attendance. In the rear of this building you will find fifty drug shops all driving a brisk business. This establishment is sustained at an expense of \$500,000 per annum. A little farther along you will find the State poor farm, with six thousand occupants. This establishment is worked at an annual expense of \$143,000,

Go a little further still, and you will find the insane hospital filled with one thousand maniacs. This costs \$256,000 a year. Next in order, you will find the court house, occupied by seven judges, five hundred lawyers, thirteen sheriffs, some scores of deputies, fifty jurors, from fifty to a hundred witnesses, and some hundred spectators. The justice administered at this establishment costs \$500,000 per annum. On the next street beyond the court house, are thirteen jails, doing a good business, and under the direction of competent keepers. At the lower end of this street you will find the state prison on the right, and the gallows on the left, both under public supervision. The sum total of all these items is annually subtracted from the aggregate wealth of the State, as really so, as it would be, if we paid this amount to a foreign power, in consideration of being relieved from the burthens which now require this outlay. This is no fiction; it is not an exaggerated picture. It is a solemn reality. Though the whole is not locally in one mass, as here represented, still every part has an existence, "a local habitation and a name."

And as a sort of palliative for all this accumulation of misery and degradation and expense, we have one thousand clergymen preaching to reclaim hardened sinners, at an outlay of \$200,000 a year.

Almost the entire amount of the wisdom, talent and learning of the State is employed in combating these evils, and it is a remarkable fact, that a large proportion of our judges, lawyers, physicians, and clergymen, commence their career as teachers in our public schools. The days of youth and inexperience being spent in forming the character of our children, they find it pays better, and in public estimation is more honorable, to enter the learned professions. This is certainly a reversed order of things; the entire learning and wisdom of the State should be employed in educating and in forming the character of the rising generation. And then, if occasionally one should prove too perverse to become a useful citizen, it would be a matter of little consequence who should be his judge, his jailor, or his hangman.

The past is written in the book of fate. No human agency

can obliterate what has been recorded. Deity himself cannot change it. It is the coming generation on whom we are to act. It is their destiny for which we are now responsible. All the accumulation of sickness, poverty, insanity, crime and contention which we have described, is now passing from our hands. It will soon be swept from the face of the earth. The result has proved the producers of it to be unskillful workmen. Providence is placing in our hands a new stock of materials, and saying to us, in the most emphatic language, look to the former product and try to improve, try to furnish something higher, nobler and better. The stream that bears on its bosom all human hopes and fears, joys and sufferings, all of future weal and woe, is before us. We make our impressions on the limpid current as it passes, and that current, with all its significant traces, turns straightway to stone. The record is imperishable. How solemn is the responsibility, as we write our page in the destiny of those who are to come after us. But however fearful our position, we cannot avoid it if we would. We can no more change the relation we sustain to our fathers, to our associates, and to our children, than we can shake off our own personal identity.

Our new stock of materials is fresh from the hand of God. They are not coarse, cheap, perishable articles. They are nothing less than living, thinking, accountable beings, the noblest, grandest things of earth,—natures fitted for the highest purposes of human life; yet weak, immature and constitutionally subject to error; blind, yet surrounded by dangers; thoughtful only of the present, yet entering on the voyage of eternity; unformed and pliant, moved by the gentlest impulses, moulded by the slightest touches; having capacities of good and possibilities of evil beyond the power of finite creatures to conceive. Every impression made upon those beings spreads its influence over the whole life. The magnetic cords extend from the cradle to the grave. Such is the nature of the raw material. It is for the present generation to determine, whether the miniature man shall grow up an industrious, useful citizen, an ornament to the community, and a blessing to his friends, or whether he shall become so vitiated in body, so degraded in mind, so depraved in morals, that all but her who bore him will turn from him in disgust. If no improvement is to be made; if all our cells and dungeons, all our resorts of misery pure vice, are to be filled in the next generation, those embryo convicts and sufferers are now just entering our world. The Infinite Father of All now sees these little ones in their varied

aspects of weakness, endearment and innocence. He knows every influence, every agency that may urge them into a sphere of infamy and woe. He sees that many, and perhaps most of those propelling forces will be of such a nature, and will operate on the child at so early an age, as to be entirely beyond the control of the individual's volition. He also sees that those influences mainly, are within the control of the State, taken in its individual and associate capacity. He has an absolute conception of the resultant misery and suffering in all its bearing. He also has a relative conception of the joy and happiness which might be secured in its stead. Suppose now, that this helpless, and as we might say, doomed infancy, could be indued with omniscience, could perceive the whole matter as God himself perceives it, and in view of the awful crisis, could be permitted for one short hour to stand before the assembled wisdom of the State and plead its own cause. If true oratory is that style of speaking which produces the greatest effect on the hearers, I need not say we should have it now. And still the same argument, and I might almost say, the same eloquence is daily appealing to us from every corner of the land, coming from ten thousand different sources, urging us in the name of God and humanity to mitigate those great physical, mental and moral calamities which are at present the heritage of our race. And if the public mind is too sordid and miserly to admit the plea in the name of justice and charity, it is made with equal force to our selfishness and our moneyed interests.

In view of the preceding considerations, the question very naturally arises, what is our duty as a State? What can be done to relieve posterity of the evils under which we suffer? The answer is plain. We must enlarge and energize our institutions, till they encircle the entire community, and leave the impress of health, intelligence and virtue on every individual. In other words, we must give every child in the State an education. And I do not use the word education in its limited, technical sense, but as the result of all those influences that surround the human being from infancy to mature age, whether those influences originate with the parent, the teacher, the school house, the church, the living voice, or the written page; whether they act on the physical, mental or moral natures, or upon those mysterious sympathies and connections existing between the body and the mind. That education is good or bad, complete or defective, perfect or imperfect, just in proportion as it directs and develops all the powers and faculties in obedience to the laws of our being."

The Secretary closes his earnest address to the people of Maine, in the following direct appeal to the Legislature. We wish every legislature in the Union, not excepting our own, would lay to heart, and not on their tables, the great questions with which the report concludes.

"I have thus far endeavored to examine, somewhat in detail, the relations existing between cause and effect in our social and civil condition as a community. In examining this question, particular reference has been had to its pecuniary bearing. I have pointed out the causes that greatly increase taxation, and subtract immensely from the aggregate wealth of the State. I have proved by testimony that cannot be doubted, and by deductions from premises that cannot be questioned, that most of those causes are within human control, and that it would be vastly cheaper to annihilate causes, than it is to contend forever with effects. I have endeavored to point out not only a possible, but a feasible way, in which these causes might be disposed of, and society relieved of the evils which now result from them. It remains for the State in its sovereign capacity, to look at this question in all its bearings, as a question pre-eminently above all party considerations and sectarian prejudices; as a question infinitely more important than that of bank or tariff, corporations or monopolies; as the right settlement of this will furnish a rich subsoil from which all the others will spring up symmetrically and well proportioned.

I trust the legislature will view this subject in all its future bearings, and consider whether it is the wiser economy, to keep continually turning and adjusting the hands of the dial plate, or to repair the rickety wheels and broken mainspring. I trust no lawgiver will hesitate, or doubt, as to the duty of the State on this point. Is it the duty of the State to provide for the indigent and the helpless, and is it not her duty to establish wise and preventive measures to spread abroad competence and comfort? Should the State regard as a murderer, the drunken husband, who has imbued his hand in the life blood of his bosom companion, and is it not her duty to remove the accursed cup from the lips of the inebriate? Is it the duty of the State to cage the raving maniac, and support him at the public expense, and is it not her duty to remove the seat of such disorder? Is it the duty of the State to build jails and prisons to confine the offender, and is it not her duty to prevent the offence? Is it the duty of the State to protect itself against false testimony, by sending the perjured man to the prison, and is it not her duty to require the child to be edu-

eated in the principles of eternal truth, till the law, "Thou shalt not lie," is written indelibly on the tablet of the heart? Is it the duty of the State to protect the property of her citizens, by punishing the thief, and is it not her duty to cause the embryo thief to be educated in the principles of justice, till the law, "Thou shalt not steal" become a rule of his conduct? Is it the duty of the State to protect the life of her citizens by sending the murderer to the prison or the gallows, and is it not her duty to require every child to be instructed in the principles of kindness, mercy and benevolence, till the law, "Thou shalt not kill," becomes a part and parcel of his moral being!

BOTANICAL PUNS. Trees are migratory in their habits, for wherever they winter, they are sure to *leave* in the spring.

In their manners they are graceful, though sometimes too full of *boughs*.

Although never denominated dandies, it is certain that there are many *spruce* trees.

This may account for their military propensities, their frequent *trainings*, the directness of their *shoots*, the great number of *kernels* they produce, and for always *standing their ground*.

Plants resemble us, although, when young, some lie in *beds*, and none are *cradled* till they are full grown.

We cannot say much in favor of the discipline of plants, for, whether they behave well or ill, their *ears* are sure to be soundly *thrashed*.

Tares abound among the small plants, but they never require *sowing*.

Radicals are only found in the lowest portion of plants, and however perfect may be a flower, it has always a *stigma* attached to it, and this stigma is even hereditary.

Let go thy dreams of present pleasure, and loose thy hold of earth and flesh; study frequently, study thoroughly, this one word,—ETERNITY.

THE TEACHER'S LIBRARY.

The following extract is taken from a Western Educational Paper. We have seen many such summaries of valuable books, and therefore, feel authorized to notice them.

"It is a matter of the highest importance," says the Journal in question, "that every teacher be furnished with one or more works on the Science and Art of Teaching, or, to say the least, that all avail themselves of the *reading* of such works. For the benefit of teachers and societies who may wish to obtain such works, we subjoin a list of books suitable for the *Teacher's Library*. Palmer's Teacher's Manual; The School and Schoolmaster; Abbott's Teacher; The Schoolmaster's Friend; Confessions of a Schoolmaster; Smith's History of Education; The Teacher Taught; Hall's Lectures on School Keeping; Dunn's School Teacher's Manual; the Lectures published by the "American Institute of Instruction," and those published by the "Western Literary Institute and College of Professional Teachers."

We copy the above, and earnestly recommend the "Library" to the perusal of Teachers, but we would recommend also two other books that seem not to have fallen under the eye of our contemporary, or he would surely have added them to his list!—we mean,

LECTURES ON EDUCATION, By HORACE MANN.

THE TEACHERS' INSTITUTÉ, OR HINTS TO
YOUNG TEACHERS By WM. B. FOWLE.

The former volume contains a series of the most masterly lectures ever published on the subject of education, and the latter volume contains such remarks as a long course of teaching in various schools and at Teachers' Institutes, enabled us to make for the benefit of such teachers as prefer practice to theory, ideas to words, and activity in the school-room to idleness and its consequent evils.

KEEP AWAY FROM TEMPTATION.

THE only safe course for a young man, who would retain his virtue and his correct principles, is to keep away from temptation. How many have fallen who have merely ventured to look at vice. Her temptation was too strong for them to resist.

They partook of the fatal glass, snatched the gilded treasure, or gave themselves up to uncleanness. No one is secure who runs in the way of sin, to see how near he can venture on the threshold of vice, without entangling his feet in the net of the adversary.

Have you never heard the story of a gentleman who advertised for a coachman? If not, we will repeat it. Three applicants were admitted to his room. He pointed out to them a precipice, remarking, "How near the edge of this can you drive me, without any danger of an upset?"

The first applicant replied, "Within a hair's breadth."

"How near can you drive me?" inquired the gentleman of a second applicant.

"Within a hair's breadth," he replied.

As the third was about to leave the room, supposing he had no chance for competing with the other two, the gentleman stopped him.

"Let me hear what you have to say," said he.

"Why, sir, I cannot compete with either of these; if I were to drive you, I would keep you as far off as I possibly could.


"You are the man for me!" said the gentleman, and he engaged him immediately.

In regard to vice, he only is safe who *keeps away* from temptation. Those who venture near, are often upset and destroyed.

Ye whose hearts are uncontaminated, listen to the voice of wisdom, and go not where there are strong allurements to vice. Keep away from the gaming table, the grog-shop, and the midnight party. Your safety lies in "keeping as far off as possible."

NOTICE.

PHYSIOLOGY. Those teachers and Committees, who have ordered our Physiological Diagrams, are informed that the delay in publishing them has arisen from our wish to make the Key so complete, that no other work shall be needed with the Diagrams. Our first plan was only to explain the references, but our friends have persuaded us to extend our plan, and prepare a plain treatise on Human Anatomy and Physiology familiarly applied to every day life. We have just completed the work, and shall lose no time in hurrying it through the press. The Diagrams have been ready for some weeks waiting for their companion.

 *All Communications, Newspapers, and Periodicals, for the Journal, should be addressed to Wm. B. Fowle, Editor, West Newton.*

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